olume XI Chicago, Ill., October, 1934 Number 7

The Liberalist

Another way of facing life, I think, is the way of the strong. A courageous spirit accepts circumstances not as good or evil, according to appearance, but as the material with which he is commanded to build an existence. He receives apparent evil as unflinchingly as apparent good, and apparent good as impassively as evil. His is the philosophy of mastery, an expression of the will to take whatever life offers in the way of material, and mould from it the best existence possible. This I believe, is the way of those who have turned adversity into advantage. It is the way that we, though we be handicapped, might choose for our own lives..

—L. L. T. in "Airy Views."

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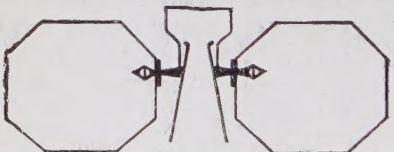

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THE LIBERALIST

Preston Bradley ..... Editor

Grace Thayer Bradley ..... Associate Editor

Volume XI Chicago, Ill., October, 1934 Number 7

MEDITATION

Infinite and Eternal Heart, once again we are privileged that rare moment of all the week when with every interference and anxiety and sorrow and disappointment eliminated to the outside circles of our hearts we can tarry for a moment in Thy divine and beautiful presence. And so we come today, a great congregation of us from all parts of our city and from various parts of our country. May we be quite sure that it isn't curiosity and it isn't for the purpose of criticism and it isn't for the purpose of seeing our fellows, but that we are amalgamated together in the unity and the beauty of this moment by an effort to understand and an effort to embrace the highest and the most beautiful spiritual consciousness that it is possible for us to receive.

Thus, we bring every problem and every anxiety, we bring every heartache and everything that hurts and weakens life, and we would have the healing benediction of Thy great understanding. May this spirit permeate wherever these words are going, freighted upon the breezes under leaden skies, wherever hearts are unhappy and weary and love has flown, wherever there is wreckage and ruin and decay, and may we learn sometime and somehow that there is a better way and a finer. Then our hearts might know love again and our minds might be clear and beautiful.

And so today, whoever we are, wherever we come from, may this moment in our service together be a transforming moment to every life and may we never be quite the same again because we have lingered in the radiance of Thy love.

"HOW TO OVERCOME FEAR"

Sermon by Dr. Preston Bradley, delivered at The Peoples Church of Chicago, Sunday, October 21st, 1934

It was perhaps only a coincidence but it seemed quite significant to me on Friday of this week when I was speaking in Des Moines, Iowa, that I had the good fortune to be in that city at the time when a great international convention was being held by the Church of Christ, an organization founded by that great religious genius, Campbell. This convention being in session, I thought I would improve the opportunity of my stay there by going to hear some one else speak for a change. I found myself amidst a group of some six or seven thousand people assembled in the Shrine Auditorium of the city of Des Moines, arriving just in time to hear an address by a very able and distinguished negro preacher from Indianapolis, who is doing a fine job along the line of social settlement work in his own community. And during the course of his speech he mentioned a number of times that there were only two things which we ought to consider just now in the solution of these great problems all about us: —one was the disasterous effect of a certain type of fear which has settled down upon us, the other thing being the tragic evidence of our lack of courage in meeting present-day difficulties. As has come to my attention many times before, once again I noted those two words thrown together: fear and courage.

I had luncheon that noon at another meeting in the same city, where I listened to another speaker, none other than a former Governor from the State of Kentucky, when lo and behold! this gentleman arose and said:— "My friends, there is nothing technically the matter with us today. Our fundamental problem is to be found in the fact that we are surfeited with fear and lacking in that fine quality of courage." It struck me as quite surprising that in one day I should hear two men, as widely separated in both their religious and political points of view as these two men were, tell me what I have been waiting to have confirmed all along the way in the midst of all our difficulties:—that one of the great obstacles and one of the great motifs which ought to be analyzed again and afresh and perhaps repeatedly so at this particular moment, is this certain definite thing that we have localized as fear and then relating that to the thought of courage. So I decided to talk to you this morning upon the subject of fear and discuss with you next Sunday the subject of courage.

Today I wish to confine myself exclusively to a discussion of the problem of fear in all the aspects of it that we can crowd into the limitations of our prescribed time. Analyze it to the extent of what we can say to help the individual, socialize it to its broader areas of what we can do on the basis of society, and then see if we cannot find out in our discussion and through our thinking a technique by which we can put into operation something which will be triumphantly constructive and synthetically creative, rather than devastating, ruinous and disintegrating.

It is interesting to the careful student of this problem to recognize that fear and faith, from the point of view of the derivation of root forms in the organization of words, both come from

the same root-stem. And when you take the whole subject of fear in all of its ramifications and analyze it in all of its component parts, the part that it plays in the development of the individual and consequently in the formations of society is one which is tremendously important. Take, for example, the field of religion alone. There isn't any doubt in my mind but what those great students who have made a study of comparative religions and of the development of religions on a comparative basis are quite right when they tell us that religion was fundamentally grounded in fear.

Man was born into a universe that he didn't comprehend. He didn't know a solitary law which governed that universe. He knew nothing about the coming and the going down of the tides of the sea, of the rising and the setting of the sun. The great cosmos which was all about him was an altogether unknown thing, and with the limited areas of his own intelligence man had not evolved into an intellectualization of the universe. He couldn't understand it at all. All he did was feel supremely confident that it was something to be afraid of, that everything which happened around him occurred because the universe was in conspiracy against him, that when the storms came out of the sky they were at enmity with him. Consequently, it was necessary for him to put himself in a position of defense —which is just what fear always does to us. It has never had any other attribute and it probably never will.

People whom I know who are dominated by fears, who have lost the constructive quality of creative living, are **always** on the defensive. Their whole attitude is a defensive one, and their entire intellectual and spiritual reflexes are based upon the theories of defense. They are absolutely antagonistic to an external origin in society or in their own circles because they are on the defensive. Such is the **negative** quality of fear, and that is its deadly and ruinous quality. For negation always disintegrates. It is only the creative that amalgamates.

All down through the history of the world man struggled with the universe. Mr. Lewis Browne, probably as keen an observer of the comparative philosophies of religion as any we have today, made this significant statement in one of his books: "Man looked over his shoulder, saw a shadow, and religion was born." Out of the vision of that shadow man felt that this universe hated him, that the fire burned him, that the cold froze him, that unkindness chilled him, and that unfaithfulness condemned him. So that in a universe like that man quite naturally would be predisposed to the attitude that there was some force in control of such a world, and that if he could only align himself with such a force he would be able to direct that force in the relationship in which he found himself. Out of that, I suppose, the whole theory of God grew, and out of that I suppose much of the theories of religion developed. Man said to himself: "If I can find somewhere in this universe something that I can crystallize on the basis of my own reflexes in terms of personality and if some one is running this universe, then I am going to get his favor, and I am going to court his kindness. I shall build an altar and worship him. Upon this altar I will put sacrifices. I will kill the best of the flock. I will kill my first-born. I will do anything to appease that angry man who put me here in a universe like this, where my loved ones die, where I become ill, where the end of everything inevitably and always ends in tragedy, where death is the only door out, with all that is implied by the great element of mystery."

Consequently man says to such a God:—"I want to be Thy friend, and I want Thee to be my friend." And out of this root-relationship fear was born.

Now there isn't any doubt but what many of the edicts of religion and in many of the creeds which have been written even up until our modern times have been formulated upon the basis of man's fears. Men have been afraid of the dark, have been afraid of the mystery of death, have been afraid of the significance of poverty, have been fearful of the loss of health, have faced a universe ordered against them apparently, so that one observer has said (I believe it was Robert Ingersoll if my memory serves me correctly at the moment): "Had I been the creator of the universe, I would have made health contagious instead of disease." But man finds himself in a world where disease is contagious and where the air is filled with imperfections that tend for destruction.

Therefore, it is quite natural, it seems to me, that man should be motivated in much of his conduct by this awful spectre of fear. Yet if we were to accept the philosophy which I have thus far intimated as one of a final character, then to me this universe would be unbearable and unlivable. I wouldn't want to be alive for another hour if I believed that the universe which I have thus far portrayed represented the **complete** universe in which we are to live and express ourselves. I recognize at the very beginning in my thought of how to overcome fear and how to destroy it that a new mental attitude is primary and necessary. No person can ever eliminate the fears which dominate his life until he is able to rationalize his emotions. Most of us have merely the reflexes of emotional responses, and the part which emotions play in every avenue of our lives is one that cannot be denied or blamed by any astute observer.

Because we are fundamentally emotional creatures, because most of us do act and talk and live and love and laugh and die in terms of our emotional personalities....Were I but to go amongst this congregation this morning and analyze each one of you, I would find, no matter how scintillatingly brilliant or keenly intelligent your intellectual powers might be, basically and fundamentally underneath the whole structure of our intellectual attitude of contruction, there is an emotional territory which dominates most of our lives. Therefore, of course, there must be an emotional awakening, there must be an emotional response. But there is no hope for you in the elimination of your fears, any of the fears of your life—fears of poverty, fear of losing your position, fear for your health....as I see it and as I believe it is affirmed by the best of psychology, until you are **willing** and **ready** to put your emotional expression in proper relationship with the rationalization processes of your lives.

In other words, the personality that has become distorted and disintegrated....and that is exactly what fear always does. I have never seen an individual in my observations who was giving evidence by health and mental attitude and the vibrations which come from his personality as you meet him and come in contact with him, of this disintegrating personality which destroys the buoyancy of life, which makes life a burden, a difficult and a hard thing....I have never known such a life but what he was the victim of his emotional powers and refused to rationalize his fears on the basis of an intellectual effort to get him out into the light and get him into the perspective to which he belonged.

Again, in the realm of emotional response and of feeling and of emotional reactions, it is extreme-

y necessary for you to organize ome sort of mental disciplining. ou simply can't have recovery f you are going to permit your eelings to dominate you entirely, f you are always going to ask ourself the question. "What will hey say?" if you are always try- ng to think of "what they will edly the awful haunting specter think" if you are always domi hat tomorrow you may be obless or that next week you nay be broken down in health, or hat you will be disappointed and lisillusioned about those whom ou love, etc.

The thing that I am trying to et into your hearts and minds s that which I have affirmed in my own experience:—that we annot permit ourselves by the sheer capacity of our wills if nothing else, to be controlled by these feelings in the sphere of emotionalism; we must not intellectualize them. I mean by that that we must "think" them through. I mean by that that we must say to the palpitation of our hearts and to the throbbing of our inner personality of emotional quality;—"Be Still!" We must say to that tearing and warring inner consciousness:—"Be quiet! I am going to examine into these things. Remain inactive for a moment. You must assume your proper place. I am in control here for a while now. And I propose through that control to take these fears out into the white light of reality; I am going to permit them to be buried in some sort of a psychological compartment somewhere that may drive me to the psychiatrist when my emotional disturbance and my mental poise refuse to co-operate."

That is what is driving people by the thousands today into insanity, which is on the increase almost a hundred-fold in certain quarters of this American life of ours. That is what these cities are doing to us with their restlessness, with their everlasting noise (which in itself is devastating to a unified personality), with the constant coercions and restrictions and degradations that exist; then, too, there is the constant selfishness of ambitions based upon temporal victories, and the constant satiation of ourselves with pleasure. We lack the disciplining finesse which comes from the art of denial—always, always exhausting ourselves in our appetites until the great philosophy of Emerson is utterly denied namely, moderation; until extreme and excess exact their inevitable penality while reserve and control are banished aside in the restlessness of our activity.

This attitude in modern society is re-shaping the esoteric or psychic personality of every member of human society. There isn't an individual who is escaping from it, not one. Because of that, our fears are intensified and enlarged and developed; we are always looking for the shadows; we are always thinking of defects; always we are worrying as to whether there will be recuperation after exhaustion! We wonder if it will be possible for us to burn the candle without losing the light; if it will be possible to dance without paying the fiddler; if it will be possible for us to develop a program of life while all the time the deadly spectre of fear runs into our souls, eats at our moral fibres, poisons our conscience, deadens our ideals, casts aside our dreams, and leaves us victims ready for ill health, both mental and physical, ready for disaster, ready for everything except triumphant and creative living!

My fundamental thesis this morning and the hypothesis that I have presented to you is to be found in the words and in the attitude that all this is unnecessary. There isn't a life in this audience today nor a single listener of these words of mine over the radio to whom I hesitate to

say:—no matter what your fears are, I am not going to qualify them; no matter what your problem is, I am not going to qualify it; no matter what that awful eating thing in your life might happen to be and which you know better than any one else in the the world, which is robbing you from the life supreme and the life abundant—no matter what it is that is troubling you, I sound a toscin call, I voice a positivism, and I give this to you out of my own experience. For my life has been a fear-dominated life. I know whereof I am speaking:—not from the text-books of psychologists but from the more severe text-books of human experience. And I say to you that if you are ready and willing to put yourself into a proper intellectual and emotional attitude, to face your problem, then your problem can be successfully overcome. THERE ARE NO FAILURES IN A WELL-ORDERED LIFE! Every failure in such a life is but the evidence of a distorted basis and the inevitable penality of a wrong emphasis!

I sometimes like to think of old Socrates as an illustration of what I mean. He was probably the homeliest man who ever lived. An observer, looking at his face, once remarked:—"Socrates, you have a face which evidences every vice. It's all written down there." To which the old gentleman, philosopher that he was, replied: "Yes, I have every vice written on my face. But I have dethroned them all by reason." You may have every kind of fear dominating your life, all sorts of fears, but you can **dethrone** them by reason, for there is no fear that cannot be transvalued and its proper relationships definitely established!

Now, as I look out upon this world of human nature I find, my friends, just two kinds of people. This classification may sound quite simple in the midst of the complications of modern life. (Which reminds me of an incide that occurred during my colle days when, in our class of dome tic relations in psychology, very sophisticated young man g up from his seat and made th unusual remark: "Professor, believe that there are only seve different kinds of women in t world." The old professor, wh was very wise both experientiall and theoretically looked over h glasses at this young man an answered: "Young fellow, do yo know what that remark reveal It reveals that you have nev known but seven women i your life.") I repeat it seem to me that there are on two kinds of people in the worl First, there are those whom would call "love-determined people, persons who have bee fortunate enough to find the wa of love, who love creatively, idea istically, beautifully, even i every experience of brutality There are people like that. I hav known them. And the second typ of person in the world I woul classify as the "fear-determined type. Fear has the un-godl characteristic of creating a de fense-mechanism. So that ever person who is afraid builds up defense:—a defense against so ciety when he is afraid of th world; a defense against health making him afraid of disease; defense against love, making hi afraid of love. Fear has a wa of creating a defensive attitud in an individual and enlarging i to the broader territory of socie ty.

Thus, all this nationalism an all this war talk and all this hys teria and all this fear that is a broad in the word today come from a socialized fear-psychosis The nations of the world are a fraid — afraid of each other while each of us is afraid of the poundings of society! And be cause of your fears you build up your defense-mechanisms. In the form of pseudo-religion you some times build them there. In the

form of a pseudo-political order, you sometimes build them there. In the form of a false political emphasis, you build them there. You are building all the time because you are afraid — afraid to try the way of love! That's what's the matter with all of us! We are victims of our own broken personalities! Twisted ghosts of what we might have been because we are afraid! Fear makes us build and construct barriers that sometimes have a tendency to do what is still more dangerous; shove us over into the border-line of play and pastime, thus shunning reality! And when we shun reality then we find ourselves whipped and beaten by life!

Therefore, if you would live, if you would live buoyantly, if you would live creatively, then live life adventuresomely! Live not according to an order of society which tells you that you may lose your job tomorrow, but according to philosophy which will teach you to ask: "Yes, but what of it?" Live not according to the dictates of a universe where you may be stricken in body and mind, but according to a universe which makes you feel like exclaiming: "Still, even in an invalid bed, with a broken and sick body, I can continue to sing the matchless message of love!" That is how to rationalize fear! Instead of being pounded and pummeled by what the petty mind and the inferior mind of a distorted society will say, look it squarely in the face; instead of being dominated by its treachery and damned by its puritanism, dare you look at it all and say: "Yes, but what of it? What of it." A life that will do this will become a transformed life and a transfigured life. And there is no more beautiful or classic example of such a life than that which is to be found in that young dreamer and idealist of thirty-three who was brutally assassinated and murdered and who knew life in terms of reality, who never knew what it was to linger in the beauty of a woman's love and who never knew the joy of holding in his arms his own offspring, but who was killed and crucified and murdered by a distorted world! He is the example! For in his hour of defeat, in his hour of death, in his hour of failure, he could say to a world: "Be not afraid. I have overcome the world."

PASTOR'S CALENDAR

Dr. Preston Bradley kept the following engagements during the month of September:

5—Rotary and Kiwanis Clubs, Virginia, Minn.
7—Minneapolis, Minn.
14—Board Meeting, Peoples Church, Chicago.
16—Opening Sermon, Peoples Church.
17—Address, Racine, Wis.
18—Tower, Minn.
19—Tower, Minn.
20—Tower, Minn.
21—Tower, Minn.
23—Sermon, Peoples Church.
24—Linden, Mich.
25—Linden, Mich.
26—Address. Bristol Church, Flint, Mich.
27—Linden, Mich.
28—Chicago, Ill.
30—Sermon, Peoples Church.

WEDDINGS

15—Alvin G. Weireter and Jeanette Becker.
22—John H. Esdale and Ann Poplar.
22—Victor J. Jacobson and Verona P. Fritz
22—Vern Daggett and Helen Ruth Williams.
29—George W. Tenscher and Eleanor C. Oeler.

CHURCH OPENING

The Peoples Church of Chicago resumed services for the new church season Sunday morning September 16th at 10:45. Everyone seemed glad to be back. It was the finest opening service we have ever had. Dr. Bradley, tanned and rested from his summer rest, preached a very interesting sermon on "The New Era and the Constitution." The chorus choir under the direction of Emerson Abernethy with Walter Flandorf at the organ were given a hearty welcome. The services this year are being broadcast by Station WJJD. The entire service is on the air. All indications point to a busy and interesting year in the life of the church. Dr. Bradley is now in his 23rd year as the pastor. Radio friends when visiting Chicago are always welcome to the services. We would be glad to hear from radio listeners as to the reception and the reactions which they have to the service.

G. T. B.

NEW MEMBERS

On the first Sunday in October the Peoples Church of Chicago publicly welcomed the following new members:

Miss Helen DuMont, 5059 N. Winchester Avenue

Mr. and Mrs. Wm. Emrich, 1508 East 71st Place

Miss Edythe Ericksen, 6520 Jefferson Street, Hammond, Indiana

Mrs. Carl Johnson, 5305 Glenwood Avenue

Mrs. Kate M. Kohlsaat, 800 Wisconsin Avenue, Beloit, Wisconsin

Dr. Frank H. Vorhees, 55 E. Washington Street.

Mr. Edward Zabriskie, 639 Grace Street.

THE BAZAAR

What are you going to do for The Annual Bazaar of the Peoples Church? Did you remember it during the summer while you were vacationing and while you visited with friends, did you make a pretty pair of pillow slips, or an apron, or a bridge or breakfast set—or some such article that would bring ready sale at the bazaar this fall? Did you set aside a few glasses of jelly—or some jars of pickles or fruit with the decision "there now,—those are for the pantry booth at the church bazaar!"

Perhaps you have some pet recipes for home-made candy and would like to send some for the candy booth. Then there will be a kitchen booth where anything and everything for use in the kitchen may be put on sale. And a miscellaneous booth will receive salable things of all kinds. There will be a towel booth, a handkerchief booth, a "White Elephant" and "Dad's Booth."

Mrs. Bradley's "Donation Tea" will be held on Monday, November 19th, from two till five. There will be music and a delightful program given by the pupils of Gladys Heights school of dancing. Tea and cake will be served and the ladies of the Woman's Club will be happy to receive your donations for the various booths, which will be in readiness.

The bazaar will be formally opened Wednesday evening, November 21st, by Dr. Bradley after his book lecture on that evening, and will continue Thursday and Friday, November 22nd and 23rd. Luncheon and dinner will be served both days.

NEW MEMBERS

The Peoples Church of Chicago holds a public recognition service for all who have united with the church during the preceding month on the first Sunday morn-

ing of every month. Those persons who are in sympathy with the work which this church is trying to do may signify their desire for membership by applying to the pastor or the church office any time during the month. Radio listeners who may desire membership may write to the church office or to the pastor. Members do not subscribe to any fixed creed or statement of faith. We respect the right of individual thinking on all matters of religion. Nor are there any fixed dues or pledges required. These are individual matters and the church believes in leaving them entirely to the individual.

"YOUR CORRECT ADDRESS PLEASE"

One of the most difficult tasks which confronts the church office is to keep our filing system of addresses up to date. May first and October first to many Chicagoans and others means "moving time." It is not infrequent that some member of the church or radio listener will ask, "Why didn't I receive the church letter or some other communication from the church office?" On inquiry it would be established that the church had never been notified of a change in address. On a list which includes nearly 7000 names the postage item is considerable. We are asking your wholehearted co-operation in advising the church office of your correct address.

If you did not receive a letter from your pastor in the month of month of June will you kindly write or phone the church office and make sure that it has your proper address? This action on your part will be greatly appreciated by the pastor and the office. Our list is a very valuable one. The church prizes it highly and always considers it strictly confidential. Several overtures have been made in the past to secure a copy of our mailing list. All such are immediately refused. The list is the property of the church and will never be used except for legitimate church purposes. Please help us bring it up to date at once. For the number of names on our membership list and radio list we have a fairly accurate file but we desire it to be nearer perfect. Will you attend to this right now while it is in your mind? Thank you.

GOOD NEWS FOR SEAT HOLDERS

The Peoples Church of Chicago has always offered to those who find it inconvenient or impossible to arrive at the morning services early, the opportunity of reserving their seats until the beginning of the Processional. Ever since we have had our own auditorium this price has been twenty-five dollars for the entire season. At a recent meeting of the Board of Trustees it was unanimously voted to decrease this amount to ten dollars for the season payable at the convenience of the seat holder. This arrangement is to go in to effect at once. It has never been the policy or the desire of the church to sell seats on such a scale as to make it difficult for those who could not afford purchasing them to secure favorable sitting at the morning services. The plan is offered as a convenience to those who find early attendance impossible. The secretary, Mrs. Marrison, Peoples Church office, 941 Lawrence Avenue, Chicago, will be glad to receive your request for seat reservations. Agreeable terms may be arranged concerning the time of payment. Seats may be selected from the seat plat in the church office. Seats so reserved will be held until the beginning of the Processional by the Choir. By making a reservation you are sure of a seat no matter how large the congregation. The annual cost is very low and the "easy payment" plan will not work a hard-

ship on anyone. Kindly make your reservations as early as possible either by writing or calling at the church office which will be open during business hours all during the summer interval.

HOME

Give me a home that two have built
With dreams and sacrifice and song,
Where youth and age have laughed and wept,
And love has mellowed every wrong.

Whose walls have echoed with the ring
Of children's voices in and out,
The merriment of festive board,
And human kindness 'round about.

Give me a home where selflessness
Is spent in doing little things
That rate so high in happiness
The whole house breathes the peace it brings.

Then give me grace to understand
That men may build from house to dome
With all the art of masonry—
But only love can build a home!
—Eleanor Scates Dulany.

SUNDAY MORNING

We sat before our radio
As on each Sabbath day,
With an added member present,
Which made us very gay.

We busily plied our needles,
At Bigelow on the hill;
While Doctor sent his welcome voice
Our empty heads to fill.

We listened to what he had to say,
On "The Challenge to the Church',
Then hustled out to count the fries
That roosted on the perch.

We listened, Oh! so tense and still,
Each word and note to catch
And we'll tuck in our mite with her's
First proceeds of the hatch.
October 21st, 1934
Mrs Olga Port,
Wilton, Iowa, Radio Member.

The foregoing verses sent us by our good friends in Wilton, Iowa, we thought might be of interest to other Radio members.

Mrs. Port and her mother Mrs. H. D. Smith, keep their hands busy with work for the church bazaar while they sit listening to the service on Sunday mornings, and they make some very beautiful things! At least twice during the season they drive to Chicago to be present in person at The Peoples Church on Sunday mornings, and several times they have attended the annual banquet. And their chickens make dollars for the church, as the rhyme indicates."

We wish more of our Radio members would follow the example of our Iowa friends. They feel they are just as much members of the Peoples Church and have as deep and sincere an interest in it as they would if they lived here.

On the occasion of these verses Miss Thomasen, a member of the church, who through meeting in the church has formed a warm friendship, was visiting at the home of the Ports.

(Editor.)

Books are the open avenues down which, like kings coming to be crowned, great ideas and inspirations move to the abbey of man's soul. There are some people still left who understand perfectly what Fenelon meant when he said, "If the crowns of all the kingdoms of the empire were laid down at my feet in exchange for my books and my love of reading, I would spurn them all."
—Ernest Dorssel North.

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